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The Challenge of 1960

No man ever became a spiritual leader by chance.

One cannot live in close proximity to the men and women of the United States Navy and the Marine Corps without realizing the potential for spiritual leadership to be found in the Chaplain Corps. However, it may prove worthless unless we communicate our spiritual heritage to those who are coping with today's moral and intellectual problems.

This demands that we know our job and do our duty; maintain physical fitness and smart personal appearance; constantly improve our mental and spiritual processes; but above all stand out as spiritual leaders among men who will readily follow when challenged.

Although a position of spiritual leadership may be coveted by many, few are willing to pay the price. Real spiritual leadership is not obtained easily. It requires work, study, thought and prayer.

Spiritual leadership without common sense is folly; without method is waste; without kindness is fanaticism; without religion is death. But with common sense, it is wisdom; with method it is power; with charity it is beneficence; with religion it is virtue, life and peace.

For is not this the advice of Paul the Apostle in his letter to Timothy: "But do thou continue in the things thou has learned and that have been entrusted to thee, knowing of whom thou hast learned them. For from thy infancy thou has known the Sacred Writings, which are able to instruct thee unto salvation by the faith which is in Christ Jesus. All Scripture is inspired by God and useful for teaching, for reproving, for correcting, for instructing in justice; that the man of God may be perfect; equipped for every good work."

George A. Rosso

OUR COVER: Christmas finds its way to the Ryukyu Islands where the Okinawan children, in the same manner as children all over the world, rip off the beautiful wrappings of their presents happily exploring each package while the men of the Third Marine Division look on.

THE EXECUTIVE DEVELOPMENT PROGRAM

by Chaplain Vincent J. Lonergan

Giorgio Vasari was an Italian architect and painter but he is best known for his book, "The Lives of the Painters." Among the memorable and striking incidents which he relates, one concerns itself with Leonardo Da Vinci. It illustrates well a point which it is to our interest to make at the outset in this article devoted to our Executive Development Program.

Leonardo was painting the Last Supper for the monastery of Santa Maria dell Grazie at Milan. Even before it was completed, the beauty and majesty of the heads of the Apostles were such that connoisseurs of that time found it impossible to contain themselves as they awaited Da Vinci's development of the head of Christ.

The Prior of the Monastery was excessively importunate in pressing Leonardo to complete the picture. He became more and more vexed with the artist, seeing Da Vinci sometimes remain for half a day absorbed in thought before his work, without making any visible progress. Nor was the Prior slow in making his discontent known to all who would give him a hearing.

Not even on one occasion did Leonardo attempt to explain away the cause of the delay to the Prior for he was certain that the Ecclesiastic was so set in his prejudgment that he could not understand.

But to a Prince who, though vitally interested also in its completion, was both intelligent and judicious, the great artist explained himself at length. Vasari reports Da Vinci "made it perfectly manifest to his comprehension that men of genius are sometimes producing most when they seem to be laboring least, their minds being occupied in the elucidation of their ideas, and in the completion of those conceptions to which they afterwards give form and expression with the hand."

Activity and Thought

Many centuries have run their course since that day when Leonardo very succinctly championed the cause of thought as a necessary prelude to action. In theory it is true that he would be witless who denied the soundness of this principle. In practice, however, many there are who have sacrificed a period of thought in their anxiety to see a problem settled, a product finished, a profit made. In modern life it is activity which has maintained the position of honor while thought and contemplation have been relegated to a secondary and quite unimportant place in human affairs.

Happily the issue has not been settled, for in the business field there is evidence of a revolution which would dethrone the pseudo-king, activity, and place it again in subservience to the rightful king, thought. Though it is probably only too true that the rebellion has been incited for reasons less than the noblest, the fact that there has been so strong a reaction is heartening.

One of the most explicit ways in which this change is evidencing itself is the concern which our most propressive business houses and industries are displaying for their employees' well being. Many of them have made an integral part of the organizational system a division which is sometimes called a Human Relations Office and at other times the Management Division.

Its principal and primary purpose is to assess the relationships, both interpersonal and intrapersonal, which exist in the organization and then to devise whatever means are necessary to draw the varied entities into an harmonious unit which will effectively and happily achieve the company's goal.

These business institutions have concluded that it is sound business practice and it is most profitable too to maintain a high level of morale and understanding among their employees. A heightened dedication to the aim of the company and increased enthusiasm are natural consequences. Breakdowns and shoddy work are all but eliminated.

The Chaplain Corps and Training

The Chaplain Corps has not been slow to see the advantages of training in the field of human relations and during the past two years Pilot Seminars under the title, Executive Development, have been held. The first took place at the Naval Postgraduate School in Monterey and its success was responsible in great part for the extension and enrichment of the program.

In April 1959 at Harvard University under the direction of Dr. Theodore M. Mills the second seminar was begun. Using the newest and most refined facilities of that school while discussing cases and engaging in role-playing situations, the participants found themselves developing a deeper insight into their thought processes and a greater gift of understanding.

The presence of these skills and their growth through continued use will be a certain source of profit not only to the individual chaplain but also to the Corps and the personnel it serves.

Were one to be asked what the goals of an Executive Development Seminar were to be, the answer could not be given more concisely or clearly than Dr. Mills outlines it for us in his critique of the 1959 seminar. After carefully defining for us the important and necessary place of the observer and collaborator in human affairs, he continues:

> "The mature observer is aware of both subjective and objective realities of the immediate situation. Being aware he is able to define the issues that deserve his energy and intellect. And an able collaborator has the capacity to face and negotiate those issues rather than escape them by means of a substitute issue or defend against their existence, even when his fellow worker wants not to face them.
>
> "Skill in these roles has the great advantage of being applicable over a wide range of situations, unhampered by formulae, preconceptions or the blinding feelings of what the world should be like.
>
> "Moreover, work toward these skills, as a goal, is aided by the fact that most people want strongly to be accurate observers and effective co-workers. With the seminar in this way paralleling natural goals of individuals, much of the work of the seminar becomes a matter of freeing individuals from those habitual ways of observing and those accustomed ways of dealing with others that stand in the way of accuracy and effectiveness."

Rate of Progress

The professional men who supervised the Harvard Seminar were forced to conclude that the chaplains had

moved with a most remarkable rate of progress in the short period allotted to the program. This rapid movement they ascribed to the fact that chaplains by their formal training, experiences, communication abilities and motivations are ideally suited to the pedagogic methods in use at Harvard. In short, it is a tribute to our chaplains as a group that they do possess marked ability to make observations in an objective manner, escaping the pitfalls of prejudice and emotional entanglements, and then to cooperate sincerely and effectively to achieve a good and noble end. The Executive Development Seminars are designed to build upon this solid foundation, erecting a structure that will withstand the heavy attack of ignorance, ill will and emotional instability.

Chaplain Frank Garrett, Head of the Training Branch during the birth and early growth of this program and its most ardent advocate, has summed up the new activity most aptly:

> "The significance of this entire development can best be viewed within the frame of reference established at the Harvard seminar. The one goal of that seminar was the development of two faculties; observation and collaboration. If chaplains can be better trained as observers who can see what is going on and have objective understanding of the scene before them, and if they can develop the capacity to sit down with other people and to translate their observations into action through sound collaboration, the administration of the Chaplain Corps will surely be enhanced. The proposed Executive Development Seminar program is aimed squarely at that objective."

A Navy Chaplain Visits Russia

by Chaplain Lester I. Somers

There was an air of enthusiasm and expectancy when the official message arrived stating that USS Maury (AGS 16). a hydrographic survey ship would visit Odessa, Russia. It was almost like a dream; but it was true that we soon would be on our way to spend a week-end at a port in the Soviet Union located on the westward shore of the Black Sea.

During the next few days the officers and crew were engaged in learning Russian expressions and words. We wanted to be able to greet the people in their own language. All kinds of Russian enunciations were heard throughout the ship. For all personnel, the approaching visit to Odessa was the most exciting assignment ever presented to USS Maury. To this end everyone would have a definite role in the visit.

Finally, the big day arrived. On the cloudy, rainy morning of 25 September 1959, USS Maury, under the command of Captain Roger W. Luther, USN, proudly steamed into the harbor of Odessa. The downpour of rain prevented us from seeing the beautiful panoramic skyline of this Ukranian city. After the lines were heaved over and properly secured to the bollards, we realized that we were now in a port of the world, where no other United States Naval ship had ever been.

Numerous questions ran through our minds, as liberty call would be sounded in a couple of hours. Such questions as these were heard around the ship: "What shall we do?" "Where shall we go?" "How will we be received?" were familiar words among the crew.

Buses provided by Intourist, the Soviet government controlled travel agency, arrived and took the officers and men on a guided excursion of the city. Our first stop was at the Defense Museum where our attention was directed upon the power and might of the Soviet Army and its ability through the ages, and particularly during World War II, to liberate the nation from her enemies. We were taken to the opera houses, theaters, museums and schools. The statues of "great leaders" such as Lenin, Stalin, Dostoyevsky and Pushkin were given considerable recognition and praise.

Friendly People

The people of the street appeared to be very friendly toward us. They were curious as they gathered around us to inquire about the American's way of life. As we walked the streets and visited stores, we were constantly surrounded by large groups of people. They asked questions about America and they wanted to get a close-up view of an American. The outside world of freedom appeared to be a complete mystery to the Russian people. It was evident in many ways that the average person was completely uninformed about life and activities beyond the realm of the Soviet Union. They have no idea of living standards or conditions other than their own. The people asked many questions about America. They appeared to be interested in learning about American automobiles, television sets, radios and other items of comfort and enjoyment. The rigid, government controlled newspapers and radios are the only sources of information available for the people. They acted surprised as they learned something about our liberties and freedom of the press.

Being the Chaplain of the ship, I was extremely interested in the churches and religious life of Odessa. The people asked questions about God and religion. Their knowledge of God and the Church appeared to be limited. Naturally, there were those who called themselves atheists. We found people who thought every American was compelled to attend religious services. We were reminded frequently that, "only a few of the older people in Russia believed in God and attend religious services." Occasionally, I conversed with people who spoke of world peace in terms of Christianity. The Russian Orthodox Faith is the recognized religion of the Soviet Union. Forty young men are in training for the priesthood at the Russian Orthodox Theological Seminary of Odessa.

Youth Taught Communism

There was no indication that the young people were being taught to believe in God and religion. Instead, it was an unusual experience to witness the bright, intelligent looking, young boys and girls who were members of the "Atheistic Youth and Pioneer Groups." The Maury served as host to two childrens' parties and the children were exemplary in every manner. These groups are sponsored by the government, and each member is thoroughly trained in the fundamental ideologies of Communism. From these groups of young people will come the future leaders of Russia.

The visit to Russia left some definite impressions upon us. Our concept of liberty and freedom should become more meaningful and precious as we evaluate them in comparison with those of the Soviet system. It is rather discouraging to think that a nation and its people can continue to live without God. The basic freedoms of speech, religion, and press should now be a living reality for all of us. It is believed that many of the ship's personnel have had the opportunity to do some serious thinking about our visit to Russia. These people should now have a greater appreciation of the American philosophy and way of life.

MANAGEMENT COURSES! HUMBUG!

by Chaplain Walter A. Mahler

The world is filled with multitudinous brands of experts, avant-garde artists and soothsayers of all kinds, not only willing but clamorously so, to tell the rest of the world how to live, how to exhale, inhale, what to eat, what not to eat, how to raise children, how not to raise children, how not to have children to raise. In short, as Micawber would say, how to do almost anything, except, it seems to me, how to live normally.

Now advice per se can be either good or bad but good or bad, the older one gets the less likely he is to take either variety. So it happened that I was not exactly elated one day last June when a command notice was published stating that I had been chosen, along with some forty other captain and commander types, to attend a crash course in Business Management, or, to use the technical jargon, to attend an "Executive Development Seminar," subtitled, "The Elements of Management."

"That's all I need," I thought. Elements, shmelements! I was not impressed. After all I had been managing for over twenty years - managing to get along, and I was not taking kindly to the idea of some college pundit, armed cap-a-pie in his invincible armor of academic freedom, mounted on a professorial stool, taking aim at my intellectual middle.

I am further distressed when I note by the schedule, that I shall have to sit quietly for flocks of two-hour periods and listen to some land-lubber, who doesn't know ships are hollow, while he instructs me on how to get along in the Navy. Also, I am rather resentful of the implication that for some time past I have been going steady with a young lady named Miss-Management. I have, as a result, a rather Scroogean attitude toward the whole thing.

A Chip On The Shoulder

At any rate I go into the first class with a chip on my shoulder so big the man in back of me can't see the teacher. I am resolved also to speak up loud and clear at the first implication that the genus homo is just a bunch of conditioned reflexes. Push this button and he invariably does one thing; push that button and he does another. Also I am expecting to hear that since 37 white mice ran along a board and turned right, it was a foregone conclusion that black mice (if there are black mice) would do the same and, of course, simply axiomatic that 37 men would do the same thing.

Well, my first antagonist, armed with a brief-case, appeared on the scene and turned out to be a rather handsome young man, with a quiet, warm smile, the impressive title of "Doctor" and a personality that would charm a Russian tax-collector. Well - he doesn't fool me, no sir. Not for a minute. I know how these people work. So I waited expectantly for his opening gambit. Fortunately my hearing aid was turned up high so I could not miss a word. It was a bit of a surprise to hear therefore that - "People are more important than things." I checked my hearing aid, it was working.

I turned my attention back to the young man on the podium. He was saying something to the effect that "...management is getting things done through people." He continued in this vein. I was getting disturbed. Nervously I shifted my intellectual pistol from one hand to the other. "People," the "individual," "person," ... these descriptions kept popping out. Not one word about an abstract bunch of chromosomes but a warm living, human being with all the normal fears, hopes, ambitions, loves and prejudices...in short, he was describing man as he is. This was what I was being told we had to deal with in this thing called management.

Well, this fine young professor went on like this, and by the time of the first coffee break I had holstered my pistol but left it cocked. Gathering up my courage I went up and told him what I had anticipated and how wrong I turned out to be. He smiled. We had quite a little conversation. I discovered that he put his pants on one leg at a time just as I did; that he had a home and a wife, and children who caught colds, ran into doors, and broke windows; that he worried about taxes, inflation, the price of eggs, how to get off the Los Angeles Freeway and hoped the Dodgers would win the pennant. We shook hands and parted friends.

The bell rang. Round two was about to begin. I looked to my holster and pistol. The second professor appeared in the ring. He turned out to be a rather short, balding type with a quick puckish smile who immediately takes off his coat, tells us to do likewise if we are so inclined and launches into his part of the management business. He follows the same line as his predecessor, only more so.

To top it off he possessed a scintillating wit. When he said, "...a good manager is one who has a worried look on the face of his assistant," I am on the ropes. Then he does the cruelest thing of all - he says some very complimentary things about the Church and her management problems and how she resolves them. I am devastated! This is grossly unfair! At the coffee break I seek him out and we have a wonderful session over the cups.

A Different Impression

The third professor really takes the rag off en the bush as far as I am concerned. During a question and answer period he admits gracefully and publicly that he doesn't know the answers to some of the questions! Humility in a college professor! It shines like a rare jewel from the Orient.

At any rate, two days of this and I am a real convert. The course is practical and literally filled with things I didn't know. Where do I sign up for next years seminar? I have learned much, but most of all I have learned a lesson in humility.

One final thought for anyone reading this. Whenever a day passes and you haven't found out something you did not know before - start worrying - your pride is showing and there is nothing so hard to see as the obvious.

P. S. I never did get to fire that pistol.

Chaplain To A Recruit Training Battalion

by Chaplain Dennis C. Kinlaw

The very first thing that became obvious to me when I joined the First Recruit Training Battalion at Parris Island, South Carolina in October of 1958, was that here there was a clearly defined place for the chaplain. He was an integral part of the recruit training program.

The training syllabus scheduled him for a two-hour orientation lecture and two moral leadership lectures to each platoon trained in the battalion. Also, religious instruction classes and recruit choir rehearsals were provided for by a Regimental Order.

However, there were, and are, problems for the Battalion Chaplain. It is by looking at a few of these problems that I believe I can best lead the reader into an appreciation of the rather highly rewarding task of the Recruit Training Battalion Chaplain.

Availability

It is possible for a Recruit Battalion Chaplain to have more than 2000 recruits in his battalion and yet see very few of them except at regularly scheduled religious services and moral leadership lectures. Such a situation arises for several reasons.

In almost every military situation a man may, in his own free time, seek out a chaplain, if he has severe inhibitions about making a request through his immediate superior during regular working hours. This is not the case for a recruit. The recruit does nothing without asking his Drill Instructor. He has no time in which he is strictly free to do as he pleases. The free time alloted a recruit consists of an hour in the evening spent in his barracks writing letters and looking to his personal effects.

The training program, dedicated to fashioning a basic Marine in twelve weeks' time, can admit to no other arrangement. For twelve weeks is a brief time to change a man from doing what he pleases to being pleased to do what he is commanded. However, such a situation, just though it is, and necessary though it may be, will tax the ingenuity of the chaplain intent on being readily available to all the men for whom he is directly responsible.

Attitude of the Recruit

The Recruit sees the Drill Instructor as an unbending disciplinarian; a man with the greatest contempt for any kind of weakness. It would be strange indeed if the recruit did not feel reluctant to do anything that might be construed as weak.

He will likely not request to see the chaplain until his problem of "homesickness" or "despair" or "fear" has reached rather advanced stages. (A side remark here is that a recruit who has gone through the anguish of requesting to see a chaplain through his Drill Instructor has established the first requisite of a good counseling situation by really wanting to be there.)

Another factor in the recruit's reluctance is his terrific desire to succeed and his accompanying fear of being "set back" in his training. He is intent on spending every moment overcoming his Drill Instructor's insistence that, "This is the worst platoon on the island, and you are the worst recruit."

Of course, every Drill Instructor says the same thing to every platoon and every recruit. However, the recruit is still afraid to do anything that can possibly interfere with his training. And recruits can imagine almost anything and everything as interfering. It is for this reason, also, that volunteers for choir are sometimes hard to come by.

So, what does the chaplain do? The following steps are the ones we took in the First Recruit Training Battalion.

The Commanding Officer took the first "giant step" in making clear his desire that recruits be made aware that they were encouraged to see the chaplain when necessary. Further, he expressed his wish that DIs refer recruits to the chaplain when they felt such a visit would be beneficial.

The next move was the chaplain's. My job was to do all I could to know the DI and his problems and to help him believe in my concern for him and his job. The formal steps in this direction were first, to arrange to see DI teams prior to their picking up a platoon and to be as candid as possible with them about the religious program and the chaplain's place in the training program.

The second step was made available when it was decided to have a regular Battalion Presentation for the DIs every six months on the progress of the battalion in all phases of training. This was done by the Commanding Officer, Executive Officer, and staff members giving a brief talk about their own areas of responsibility. This was, for me, a made-to-order opportunity to keep the DIs conscious of the fact that there was a chaplain and he was present to do more than hold church services, that he did spend quite a bit of time with the recruits, and that he, therefore, could not be ignored.

And then, of course, the daily informal chats and the involvement of myself with the DIs by helping a few through marital crises and the like, all served the ad-

ditional good end of helping them to see that I really did want to help the recruits in their platoons.

Finally, this matter of availability was further aided by placing a little chit in the Sunday Church Bulletin that could be filled out by a recruit and dropped in the offering basket. These chits did more than just find recruits' problems. They also helped me seek out those desiring baptism and those seeking membership in a church.

The degree to which these measures were effective is perhaps illustrated by the 460 counseling sessions that took place in my office the first six months of this year.

A Place To Worship

On any given Sunday at Parris Island, beginning at 0630, there are held sixteen worship services, a Sunday School, and a youth fellowship. Twelve of these services are scheduled for recruits. When the recruit load is high, this means that from six to eight thousand recruits are in church. This "church" when I arrived at Parris Island consisted of an outdoor theater for Roman Catholics, an open-air boxing arena for Protestants, and class rooms for Jews, Christian Scientists and Mormons. At this time services were held on a regimental level. Thus, at the first Protestant service in which I participated, there were 3600 recruits present. Such a service proved itself to be unwieldy and to lack even the minimal requisites for effective worship. Also this open air service necessitated a separate procedure for foul weather parade.

However, it was foul weather that finally helped us to obtain services at the battalion level. We gained permission to utilize an empty mess hall in the battalion area as a "foul weather" church. Quietly, with our feet now in the door, an enthusiastic company commander and I began to entrench ourselves.

The hall itself was almost completely cleared of anything resembling messing facilities. We acquired a stage curtain, constructed a platform for the altar, had altar rails built, dyed target cloth for drapes, nailed a cross on the roof and put a sign out front. Battalion level services followed shortly thereafter.

A Quick Look

Perhaps the easiest way to convey the size and effectiveness of the religious program in a Recruit Training Battalion is to present a few facts in numbers. This is admittedly a short-cut and is far from an accurate means of communicating the only religious fact of any importance, namely, what has happened to the individual.

Using as an arbitrary reference point the first 1500 recruits trained in the battalion this year, it is possible to produce a rather weighty group of statistics.

The religious and related activities of the chaplain are readily divisible into three main areas of concern: worship, teaching, and counseling. Let us look at these three areas in turn.

Each recruit who completes his training at Parris Island will attend an average of ten church services during this period. Allowing an hour for each service, 15,000 man-hours were devoted to church.

Teaching involves the chaplain in orientation lectures, moral leadership, and religious instruction. Each recruit receives a two-hour orientation lecture from the chaplain and two, one-hour moral leadership lectures. Thus, 6000 man-hours were expended in this particular kind of instruction. In addition, 395 man-hours were committed to the regularly scheduled Catholic and Protestant religious instruction classes.

Four hundred and sixty counseling sessions developed from these 1500 recruits and 750 of them were interviewed. A total of 293 man-hours were committed to this personal ministry.

By combining the above figures with the additional man-hours consumed in choir practice and Catholic confessions, one arrives at the total of 26,001 man-hours devoted to the work of the chaplain. This means that each of the first 1500 recruits trained in the battalion during this year spent, on the average, 17.3 hours with a chaplain. There is no single person, therefore, with whom a recruit has more direct contact than the chaplain, except the drill instructors and the special subjects instructors.

The above figures do not describe the total activity of the battalion chaplain. To do so one would have to speak of the moral leadership program, the battalion presentation lectures, and counseling load involving permanent personnel.

The Future

By the time this paper is published, I will no longer be a Recruit Training Battalion Chaplain. If I had been vouchsafed additional time I had intended to move toward the following goals.

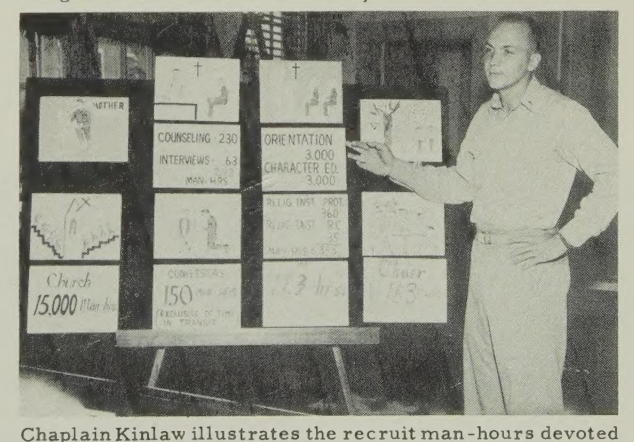
- We had experimented with drill instructors participating in the Protestant worship service. The Field Sergeant Major had begun this effort by reading the Scripture lessons in church a few Sundays ago. It was my hope to go ahead in this area, firmly believing that it could not help but eventuate in an ever higher sensitivity of recruits and drill instructors to their religious responsibilities.

- We had just set up a Moral Leadership program for drill instructors. The few lectures that I had given made it obvious to me that here was a unique field where creative skill could produce a series of lecture/discussions adapted to the specific circumstances of DIs and other personnel involved in recruit training and so make a real contribution to this and all moral leadership programs.

- The continuing exploration of methods to increase the availability of the chaplain.

- A methodical study of the recurring problems among recruits with the hope of firming up some broad lines for this rather specific kind of counseling procedure.

I do not know of any duty where a chaplain is more likely to feel the burden of the future so persistently as he does while serving with a Recruit Training Battalion. The facts are obvious and overpowering. At no place in his ministry is he more likely to deal with so many young men in their formative years. The stresses generated at a training depot will open up countless possibilities of making real contact with men who are discovering that life cannot be adequately lived apart from some rather definite religious presuppositions. Such factors, coupled with the sheer weight of numbers, argues for a ministry of depth and concern whose results will be as limitless as the endless flow of recruits who leave the training depot for all points of the compass and who will take something from here into their later years.

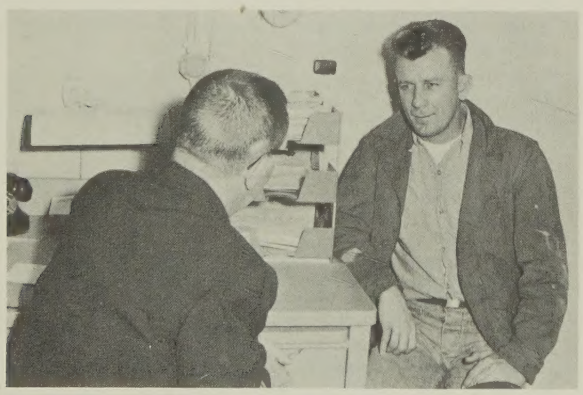


Chaplain Kinlaw illustrates the recruit man-hours devoted to the religious program for the first 1500 recruits this year. Note: Each recruit 17.3 hours with a chaplain.

A WEEK IN THE LIF
CARRIER C

Shipmates start each day at 0715 with a prayer and song in the ship's chapel which is open at all times for meditation.

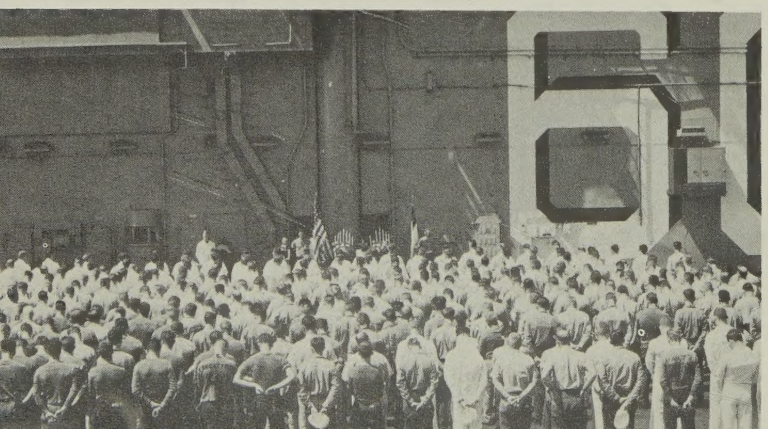
Broadcast over the ship's PA system, morning prayer, led by the Chaplain, is observed by the entire ships complement.



With a family of 4100 aboard, the Chaplain reviews at least 416 home troubles a month and receives approximately 185 messages.

In each port visited, the chaplain contacts the local orphanage to arrange for shipboard entertainment of about 150 orphans.

Despite all safety precautions, a plane is lost -- all hands pay their respects during Memorial Services held for the crew.



As one of the cultural activities s
by the chaplain, the first Enlist
masters Chapter holds its charte

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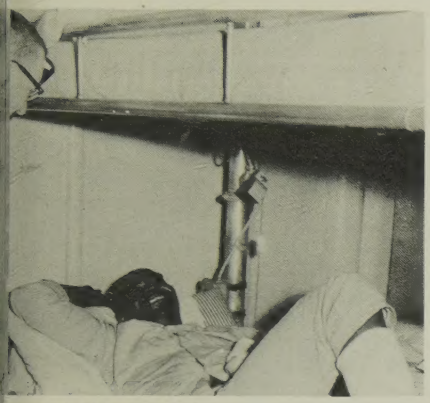
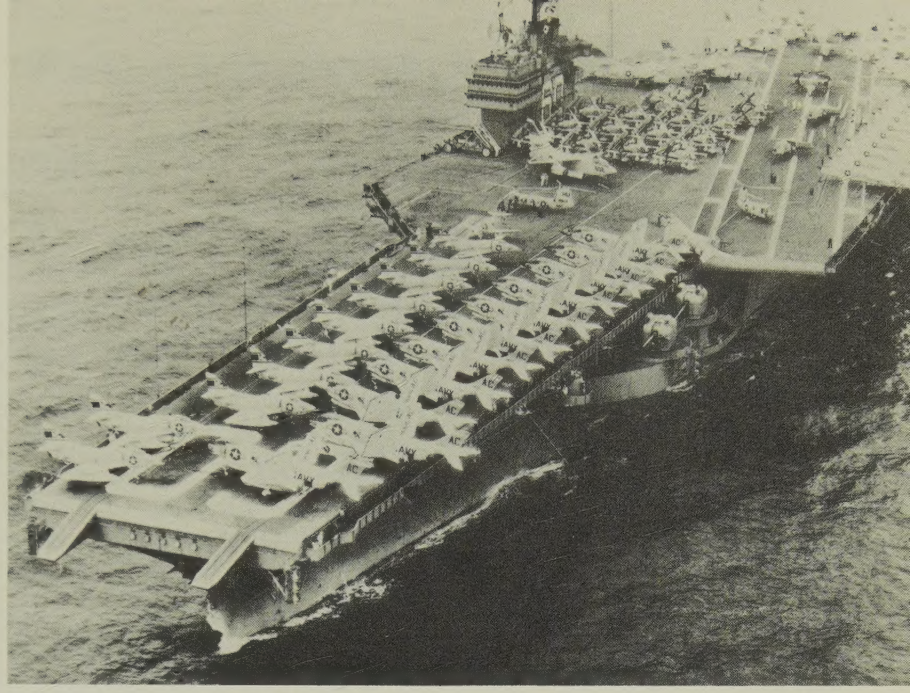


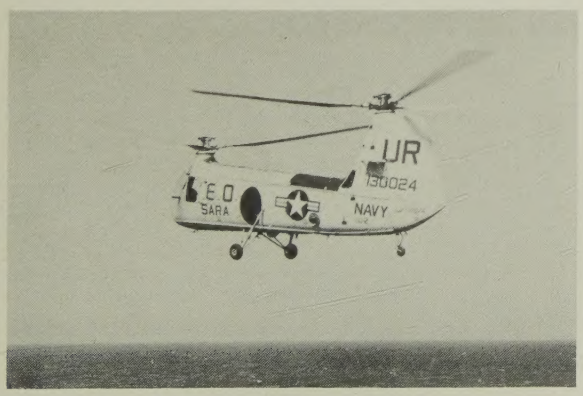
to sickbay. At least once
ain visits the ill and injured
eassure, and chat awhile.



On board USS Saratoga: Chaplains R. W. Ricker and Joseph Trodd perform the religious duties aboard this aircraft carrier.

the brig allow each man to
ly his attitude toward his
s offense, and punishment.

Sunday services when in port are in the hangar bay area with guest speakers; when underway they are held on the forecastle.



"Holy Helo Hop," so-called because on Sunday it enables chaplains at sea to fly from ship to ship to conduct many services.

In port, the ship's Choir sings in the local churches. They are accompanied by chaplain who participates in the services.

AN ACHIEVEMENT IN LEADE

by Chaplain Eugene S. Swanson

When USS Los Angeles returned from her WestPac deployment last July, she became the recipient of numerous commendations from the Chief of Naval Operations and Fleet and Force Commanders for having attained an enviable record of good health and exemplary conduct. The Commander in Chief, Pacific Fleet, issued a notice to all his ships and commands (AlPacFlt #45) citing Los Angeles' record as an example of outstanding leadership and the kind of performance which contributes greatly to the promotion of international good will.

During her visit to WestPac, Los Angeles had carried on a vigorous and highly effective People-to-People program aimed specifically toward generating maximum good will and friendly relations within the areas visited. Notable examples of this effort were the ship's visit to Shimoda for the Black Ship Festival and to Nagoya, the sister city of Los Angeles, where some 35,000 Japanese were hosted aboard ship during open house celebrations, hundreds of local dignitaries were feted at receptions on board, and many members of the crew participated in parades, athletic contests, and sight-seeing tours ashore. The good will and friendly relations effected with the Japanese citizenry during these visits was due in large measure to the courtesy and outstanding conduct of the entire ship's company.

A chief factor in the creation of this good will was the extremely successful manner in which the ship's company represented the moral ideals of the American people by exemplary conduct when on liberty. During the entire period of this deployment, 30,277 liberties were granted. Despite the maximum liberty privileges, no offenses of a serious nature occurred; there were no incidents of any nature with the local citizenry; and the total number of venereal disease contacts was very small. This health and conduct record is noteworthy in itself, but it was only a by-product of an attitude on the part of the crew of intense pride in their ship and a desire to be positive contributors toward its accomplishments. The outstanding record achieved by Los Angeles was a reflection of the keen sense of moral responsibility felt by each member of the crew toward the accomplishment of the ship's mission.

The Leadership Program

When an achievement such as this becomes a reality, it is only natural that we should be interested in the factors that contributed to its success. The raison d'etre for this article is the hope that its information may be beneficial to others. Consequently, we shall endeavor to describe and analyze Los Angeles' program and the chaplain's relationship to it.

Members of the Takarazuka Troupe at Kobe break tradition when they leave their sheltered grounds to visit USS Los Angeles and its Captain D. L. Martineau, USN.

The following outline of the major features of this program will indicate the broad scope of planning that was required.

Thorough indoctrination of all personnel on their responsibilities to the ship's People-to-People mission. Emphasis on their individual opportunities as ambassadors of the American way of life. Personnel who had not previously been to WestPac were briefed separately from those who had been there before. Emphasis was placed on Japan's importance in United States foreign policy, and information was provided on attractive features of Japan as well as on its temptations. Separate leadership discussions with division officers, chiefs, and first class petty officers on their particular responsibilities to subordinates in effecting this mission. Daily articles in ship's paper about Japan, its culture and points of interest.

A well planned recreational program to support the indoctrination. In port this included sight-seeing tours, supervised division parties, and athletic events. At sea, morale was maintained with steak fries on the fantail, happy hour programs, and bingo parties.

Maximum in port liberty whenever possible for all hands as long as crew's conduct warranted it.

Enlisted personnel always kept informed of the progress of the ship's mission and of any changes in the operational schedule and the reasons for it.

When success was achieved, the crew was always commended for its part. Hard work never went unnoticed.

Excellent PIO support in sponsoring Japanese language courses, publishing informational brochures on all ports, publishing a ship's paper, and conducting daily news broadcasts.

Officers and petty officers demonstrated leadership by personal example in their own conduct ashore, in attendance at divine services, in counseling their men, and in taking an active interest in all the men's activities.

The achievement of Los Angeles was not attributable to any one person or to any single item of strategy. The designing of this program, the creative adaptation of the program to the needs of the ship and its mission, and the faultless execution of the program's details were an all hands evolution. The chaplain had a functional role in all three phases, but his share was still only an integral part of the over-all participation. The real key to this achievement is to be found not just in the conception of the program but in the manner in which it was planned and administered. This is leadership.

Administration of the Program

Leadership is reflected not just in program planning but in the communication of the importance of the program's ideals to all hands. It was this kind of leadership which accounted for the achievement of Los Angeles. The impetus for this leadership came from the Commanding Officer, Captain D. L. Martineau, USN. Without his personal interest and sponsorship, the program could not have succeeded. Under his able direction, all officers and petty officers carried out their share of the responsibility in helping to implement the program.

A primary factor in the communication of this program was the positive nature of its appeal. Emphasis was placed on the innate worth of the mission to be accomplished and on the rewards of meeting responsibility. The keynote for the program was sounded through the indoctrination lectures which were presented by the chaplain, the medical officer, and the legal officer. They

stressed the opportunities for wholesome recreation as a preventive to men's participation in less wholesome activities.

This positive appeal was supported by recognition of the integrity of the enlisted man. There were no implications of distrust in the men's competency to behave in this program. The Commanding Officer frequently relayed to the men his confidence in their ability to rise to the responsibilities expected of them. Consequently, the men took pride in their accomplishments and assumed personal responsibility to prevent any occurrence that would detract from their ship's reputation.

The program of keeping the men informed at all times of what was taking place was another reflection of this respect for the dignity of the enlisted man. Those who planned the program ardently believed that the innate worth of the objective was sufficient motivation to elicit the enlisted man's response. This confidence was based on the premise that a man will respond to trust and respect for his intelligence and integrity. This trust made each man feel that he was an important and integral part of the ship's mission.

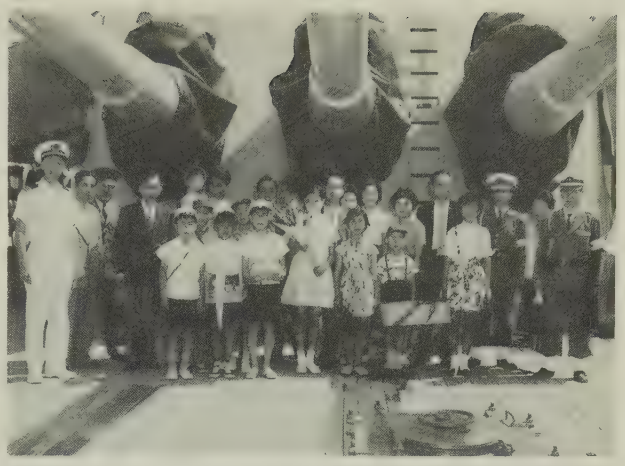
Particular emphasis was placed on the enlisted man's role as an ambassador of the American way of life. He was made aware that his opportunities for conveying what an American was like to the Japanese were greater than that of the Admiral or the Commanding Officer because of their limited contacts with the average citizenry. Therefore, he went ashore not just to enjoy a liberty but to accomplish a mission. His awareness of the importance of this role contributed much to the good conduct record of Los Angeles.

The Role of the Chaplain

The chaplain had an important role in every phase of the program: in its planning, transmission, and execution. As religious leader of his shipboard community, the chaplain's goals were so identified with the moral objectives of the entire program that it is difficult to identify his share except on a functional basis. The particular activities for which he was responsible were:

- Advisor to the Commanding Officer on the planning and transmission of the program.
- Selling the program itself through indoctrination lectures to the men and briefings for the officers and petty officers.
- Submitting articles for the ship's paper which helped to keep the crew constantly aware of these moral ideals and objectives.
- Contributing to the recreation program by arranging sight-seeing tours and special entertainments for the men.
- Provision of a religious program which gave fundamental support to these moral objectives.
- Organization of a ship's choir to sing for divine services and to entertain Japanese guests.
- Liaison with Japanese charity institutions.
- Supervision of all fund drives including those for Japanese charities. $5500 was contributed in 3 months.
- Providing immediate attention to the personal problems of the crew, particularly in cases of emergency. This was an important morale factor.

The role of the chaplain is very important in such a program because the goals being sought are built on the very principles which he represents as a clergyman. Therefore, he must serve as an inspirational force behind this program in his relations with both the command and the crew. Religion is the basic source for morality, and moral leadership is a derivative of religious conviction. Where this relationship is recognized, attainment of moral objectives is possible.



School children from Nagoya, the sister city of Los Angeles, present the Chaplain of USS Los Angeles with many gifts for the school children of their sister city.

This is not saying that a command without a chaplain cannot achieve such a record. It is easier to accomplish with a chaplain on board because he, by virtue of his calling, is a specialist in these matters. It is saying that if a command is to attain such a goal, it must recognize not only the desirability of the objective but also the worth of the source which provides the motivation. It must also ascertain that each part of the program be consistent with the moral objective.

Some may consider this program to be idealistic. Perhaps the main contribution of USS Los Angeles is the proof that the ideal can be attained.

Some of the 35,000 Japanese citizens who were received aboard USS Los Angeles during a two-day good will and open house celebration while that ship was visiting Nagoya.

The Chief of Chaplains notes that...

One of the finest magazines published today is the U. S. Naval Institute Proceedings. However, the career officers who form the backbone of the professional society number only 15,000. The Associate Members who make up the balance are extremely valuable. But if the Institute is to maintain its full measure of service to the Navy, more career officers must join. Chaplains should consider regular support of the society.

The chaplains at the Naval Training Center, San Diego, have an excellent religious instruction program for recruits. Following Divine Services each Sunday morning at which attendance is compulsory for recruits, the men are invited to attend hour-long religious instruction classes conducted by chaplains of the various denominations represented at the center. Lessons are presented on a two month cycle with a Certificate of Achievement upon completion. Letters are sent to the chaplain at the men's next duty stations and to the home pastors and parents. Also, under the leadership of Chaplain Emil Redman, a comprehensive program of relating the recruits to their denominations is underway at the Marine Recruit Depot, San Diego. Chaplain A. L. Dominy, Naval Training Center, says "I believe our program has been designed successfully to attract, instruct, and encourage every Baptist recruit who will give any response at all," speaking of his own denomination.

As a result of extremely high rates of forced attrition in recent years, 119 chaplains (out of the total of just over 800 on active duty) have now failed of selection to the next higher grade one or more times. This represents 15% of our Corps. Included are many extremely able chaplains who have given long years of competent and faithful service.

It has been a source of considerable satisfaction to the Chief of Chaplains to witness the fine way practically all concerned have accepted the naturally keen disappointment resulting from the failure to receive hoped-for promotions. Very few have allowed this disappointment to affect their performance of duty. Their continued faithful and cheerful service effectively demonstrates the dedication to the ministry they have undertaken. This fine spirit has not gone unnoticed, nor is it unappreciated. Our entire Corps has reason to be both proud of and thankful for men of such spirit.

The General Commission on Chaplains has arranged for a series of chaplain retreats throughout the continental U. S. A. during calendar year 1960. This is a great step forward in coordinating the efforts of 34 denominations in providing spiritual refreshment for chaplains. Chaplains are urged to make every possible effort to attend the retreats. Supervisory chaplains have the complete list of places and dates.

Laymen's Sunday was observed at the Naval Training Center, Great Lakes, at all seven Protestant services, both Mainside and Recruitside. In these services, a total of 38 laymen, in rank or rate from Rear Admiral to Petty Officer, were involved in the services in some capacity. Of special note, Chaplain R. A. Canfield used seven inmates of the brig in some capacity in the brig service.

During the quarter ending June 1959 there were approximately 5000 services led by laymen in the Navy with over 71,000 in attendance. This mushrooming activity requires the close support and supervision of all chaplains. Host Chaplain James B. Jones, Jr., Destroyer Squadron 19, reports that the Layleaders Conference held at Long Beach in September was a success. Seventy area layleaders and 11 chaplains were in attendance. Also, two Air Force chaplains attended with the purpose of gaining ideas to assist them in their program.

"Chapel News" is prepared each week at the Naval Air Station, Memphis, and distributed on Fridays to all quarters. Chaplain Ray Cook says that this has been the most effective advertising they have found.

General Jamil Lahoud of Lebanon has expressed his thanks on behalf of President Chehab for a gift of $500 made to Lebanese orphans last July by U. S. Marines on the first anniversary of the Lebanon landings.

In 1960 the One Great Hour of Sharing, the annual united appeal of the Protestant and Eastern Orthodox churches for relief and reconstruction, will be observed in most churches on 27 March. Funds may be sent to Church World Service, 475 Riverside Drive, New York 27, N. Y. During the first nine months of 1959 285,913,820 lbs. of supplies valued at $20,013,360 were sent to the needy. Most of the supplies were U. S. Government surplus foods.

USS Forrestal had a very successful "Clergy Day" on 2 November. This is a recommended technique for improving ecclesiastical relations with the Navy.

A helpful book for chaplains is the Directory of Maternity Homes which may be purchased from the National Association on Service to Unmarried Parents, 412 Herkimer Street, Brooklyn 13, New York.

The Hometown Reserve Chaplain

The home town clergyman is the link between the local parish and the Military. When he happens to be a Reserve chaplain as well, the preparation and guidance he can provide his young people in the transition from the civilian to the military complex is of incalculable value.

Many inactive Reserve chaplains who accept temporary active duty in support of the summer cruise program bear this out in the reports they submit. The report of one such chaplain is so strongly written in this regard that excerpts are quoted from it:

"The pastor in the parish is a key man in today's military setup. While on temporary active duty I realized his importance in relation to the chaplains in the Navy. With more informed pastors as to military responsibilities and obligations, the chaplaincy program could be enhanced a great deal. I found that the chaplain for the most part had to start from 'scratch,' whereas the military experience should be a continuation of a young person's religious and moral education begun at home.

"The importance of the Reserve chaplain in the home congregation cannot be over-emphasized and I feel as one of my basic responsibilities the obligation to prepare those young people in my parish who soon will be entering the military life. The parish ministers and the chaplain are as one united body, both working for the common good -- the salvation of souls. To the degree that this is realized will both the clergyman and the chaplain be able to minister to the total needs of man."

Destroyer Squadron Twenty Observes Yom Kippur At Sea

The observance of Yom Kippur (Day of Atonement), from sundown 11 October through sundown 12 October, was an extra special event for Jewish personnel of Destroyer Squadron 20 because in the midst of anti-submarine warfare training exercises in the Atlantic, Commander Task Group 83.4, RADM A. R. Matter, USN, and the Squadron Commodore, CAPT Blake B. Booth, USN, arranged for all Jewish personnel to be transferred to the Task Group Flagship, USS Lake Champlain (CVS 39), for religious services conducted by a Jewish Lay-leader, ENS Samuel G. Werbel, Supply Officer aboard USS Hailey. It is believed to be the first time such an operation has been undertaken in the Squadron.

Thirteen Jewish officers and enlisted men from five ships in the Squadron joined with the Jewish personnel of USS Lake Champlain for Day of Atonement services. All Jewish personnel were transferred by high-line to USS Lake Champlain, where special arrangements for berthing and messing and for religious services were made by the Commanding Officer, CAPT J. R. Penland, USN, and the Ship's Chaplain, Robert L. Deal

Attending this unique Yom Kippur services from Destroyer Division 201 were ENS Edward J. Rand, David S. Rolnick, SN; George J. Brown, FN; Robert Alkoff, SN; and Stanley Toplin, RMSN, from USS Wadleigh; ENS Samuel G. Werbel; and Albert Schinella, SN, from USS Hailey; ENS Robert S. Black, and Michael S. Weinberg, DKSN, from USS Rooks.

Personnel attending from Destroyer Division 202 were Alex Blatt, SMSN, from USS Mc Gowan; ENS Mark J. Goldstein, Alan Weinstein, SN, and Charles Schwartz, SOSN, from USS The Sullivans.

The evening Service for the Day of Atonement was led by ENS Samuel Werbel and the singing of Kol Nidre, traditional prayer of Yom Kippur, was by ENS Richard Greene of USS Lake Champlain. Other members of the congregation participated, and Chaplain Robert L. Deal gave a short address on Freedom.

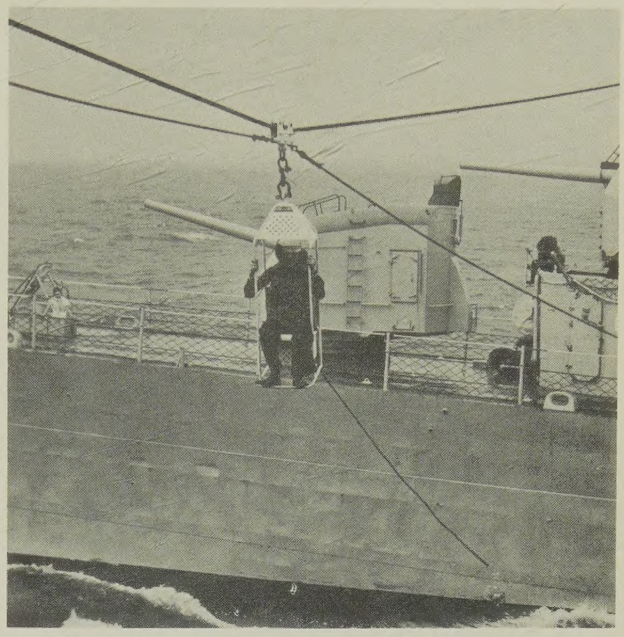
The evening prayer on USS Lake Champlain, normally said by the Ship's Chaplain at taps, was offered by ENS Richard Greene, one of the Jewish personnel in Ship's Company.

The Morning Service for the Day of Atonement, including Yikzor, a memorial service for deceased parents and close relatives, was also led by ENS Werbel, and other Jewish personnel participated. Chaplain Calvin J. Croston, Destroyer Squadron 20 Chaplain, delivered a short sermon about Jonah. Following the Afternoon Service was the Concluding Service for the Day of Atonement, in which additional Jewish Personnel took part so that every member of the congregation had, or was offered, a part of a service sometime during Yom Kippur.

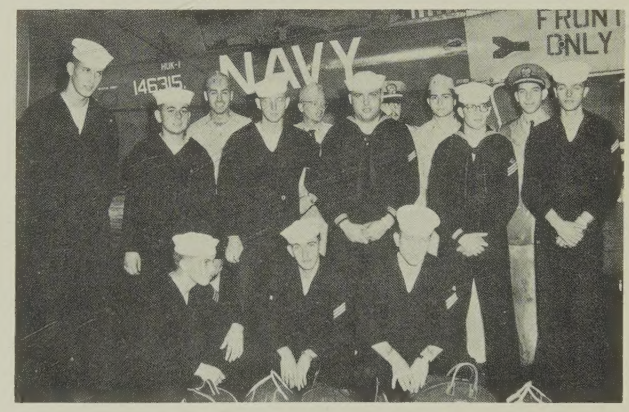
Immediately after sundown there was a breakfast at which time the 24 hour fast was broken with light refreshments and liquids. Later a complete meal was served for all Jewish persons.

The plans for Yom Kippur observance began several weeks ago when it was suggested to Chaplain Croston that Jewish personnel of DesRon 20 might assemble on one ship for the observance of Yom Kippur. The chaplain thought it was a good idea, as did others with whom he talked, so he communicated with the Chaplain of USS Lake Champlain, which would be operating at the time with DesRon 20. It was agreed that the logical place for a service for all Jewish personnel in the Task Group would be aboard USS Lake Champlain because it would be physically impossible on any of the destroyers. From then on it became a matter of working out details.

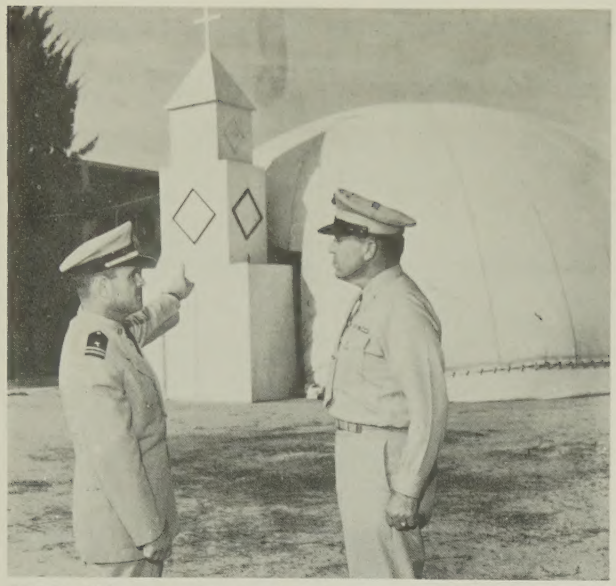
The observance of Yom Kippur at sea was successful. By the time the Jewish personnel were returned to their ships by high-line or helicopter on the morning of 13 October, it had become apparent to many that the U. S. Navy continues to be greatly concerned about the spiritual welfare of its personnel.



HIGH-LINE transfer of the 13 DesRon 20 personnel below to attend Yom Kippur services on USS Lake Champlain.



During an 85-day training period, Airman Recruit T. K. Stephenson (right) read 15 of the booklets installed by Ready Reserve Chaplain Earl Radmacher (left) during his training duty at the Naval Air Station, Dallas, Tex.



"White Whale" pointed out to Col. A. S. Sanders, C.O., 1st Force Service Regt., by Chaplain W. R. Begg, founder.

"The White Whale"

A few months ago Chaplain Wendell R. Begg, Regimental Chaplain of the 1st Force Service Regiment, was faced with the problem of securing an adequate building in which he could conduct Divine Worship Services for the troops of the area.

The only place available was a small recreation room which had proved inadequate. The problem was resolved when the 1st Force Service Regiment was assigned to make tests on an Air Structure. The Chaplain recommended that during the time the tests were being made, the structure be used as a Chapel. The recommendation was approved.

This Air Structure is made of vinyl-impregnated and coated nylon panels sewn into a sausage-shaped envelope, measuring 40 by 80 feet. The building is held on the ground by sand bags and is held up by air pressure from an electric blower, powered by a motor no larger than that of a domestic refrigerator.

Once inflated, the structure can be kept inflated by an ordinary vacuum cleaner blower.

The structure, or "White Whale" as it is called by the troops of the 1st FSR, was erected by six men in 30 minutes. Removal and packing of the structure for shipping can be done in 20 minutes.

Since the nylon-vinyl plastic is translucent, no windows or indoor artificial lights are required in the daytime. At night, floodlights on the outside produce an equally satisfactory light.

The "White Whale" has been subjected to winds of 45 mph velocity, and it is structurally suited to any climate since it can be heated, dehumidified or air-conditioned. Full use of the interior of the structure may be made as there is no structural loss for support columns. The walls rise vertically 20 feet before curving in to form the roof.

The Air Structure has been very suitable as a chapel. A small steeple with loudspeakers in the tower for playing chimes and Church Call has been erected at the entrance to the "White Whale" to tell the men in the area they now have their own chapel. The interior is also being decorated as a new chancel, an altar, and a large wooden cross are being built.

Naval Historical Foundation Invites Membership

The Naval Historical Foundation has unanimously elected Commodore Dudley W. Knox as president, succeeding the late Fleet Admiral William D. Leahy. Commodore Knox is well known as an authority and writer on naval history.

The Foundation has a membership ranging throughout the English-speaking world, and includes persons with background of Navy, Marine Corps, Merchant Marine and Coast Guard. An educational as well as an inspirational institution, the Foundation aims to publish materials of historical nature and preserve certain relics of the sea. Among its many activities is the sponsorship of the Truxtun-Decatur Museum of maritime history at 1610 H Street in Washington, D. C.

Active membership is on the basis of a $5.00 annual fee. Those who wish to become sustaining members contribute a fee of $10.00 each year and the fellowships are $50.00 per year.

Eminent naval historians give lectures under the sponsorship of the Foundation. For example, a November lecture on "John Paul Jones--in fact and in fiction," was given by Rear Admiral Samuel Eliot Morison, USNR (Ret.), the dean of naval historians.

Chaplains are invited and encouraged to become members of the Foundation. They may address correspondence to Room 1080, Main Navy Building, Washington 25, D. C.

Operation "Handclasp"

Chaplain Everett Nelson and his assistant Pfc Nancy C. Lakeman, begin loading 4000 lbs. of books, clothing, toys and food slated for distribution in "Operation handclasp" to the Christian Children Homes in the Philippines and Korea. The packages collected by children of the De Luz Sunday School, South Mesa Sunday School, and the Mary Fay Pendleton Grade School, were transported from Camp Pendleton October 1 to USS Pickaway docked at San Diego. Approximately 100 tons of "good will" boxes left on October 13 for missions in the Far East.

Religious and Patriotic Days Observed During 1960

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1 Jan: (Friday) New Year's Day. Feast of the Circumcision. Holy Day of Obligation for Catholics
6 Jan: Epiphany
31 Jan: Youth Week (to 7 Feb)
3 Feb: Four Chaplains Memorial Day
12 Feb: Lincoln's Birthday
14 Feb: Race Relations Sunday
21 Feb: Brotherhood Week (to 28 Feb)
22 Feb: Washington's Birthday
2 Mar: Ash Wednesday. Beginning Lent. Season of renewal by Spiritual discipline Abstinence from meat for all Catholics
4 Mar: World Day of Prayer
13 Mar: Jewish Feast of Purim
25 Mar: The Annunciation
10 Apr: Palm Sunday
12 Apr: Jewish Passover (begins sundown 11 Apr and ends sunset 19 Apr)
14 Apr: Maundy Thursday
15 Apr: Good Friday: Abstinence from meat for all Catholics
17 Apr: Easter Day
17 Apr: Orthodox Easter
1 May: National Family Week (to 8 May)
8 May: Mother's Day. Festival of the Christian home
21 May: Armed Forces Day (3rd Saturday in May)
26 May: Ascension Day. Holy Day of Obligation for Catholics
30 May: Memorial or Decoration Day
1 Jun: Jewish Feast of Weeks (Shavuot)
5 Jun: Whitsunday (Pentecost)
12 Jun: Children's Sunday
12 Jun: Trinity Sunday (1st Sunday after Pentecost)
19 Jun: Father's Day (3rd Sunday in June)
4 Jul: Independence Day (Monday)
2 Aug: Jewish Fast Day, (Tisheah Beab)
7 Aug: Transfiguration
15 Aug: Assumption of the Blessed Virgin Mary. Holy Day of Obligation for Catholics
5 Sep: (Monday) Labor Day
21 Sep: Jewish Eve of New Year 5721 (Sundown)
22 Sep: Jewish New Year, First Day (Rosh Hashanah)
23 Sep: Jewish New Year, Second Day
25 Sep: Christian Education Week (to 2 Oct)
1 Oct: Jewish Day of Atonement (Yom Kippur) (begins sundown 30 Sept)
2 Oct: World Wide Communion Sunday
12 Oct: Columbus Day
16 Oct: Laymen's Sunday
24 Oct: United Nations Day
27 Oct: Navy Day
31 Oct: Reformation Sunday; Feast of Christ the King (Catholic)
1 Nov: All Saints Day. Holy Day of Obligation for Catholics
2 Nov: All Souls' Day
11 Nov: Veterans Day
24 Nov: Thanksgiving Day
27 Nov: First Sunday in Advent
28 Nov: 185th Anniversary of the Navy Chaplains Corps (Use Sunday 27 Nov)
8 Dec: The Immaculate Conception: Holy Day of Obligation for Catholics
11 Dec: Universal Bible Sunday
24 Dec: Vigil of Christmas. Abstinence from meat for Catholics
25 Dec: (Sunday) Christmas Day. Holy Day of Obligation for Catholics
31 Dec: (Saturday) Watch Night: New Year's Eve.

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JULY

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AUGUST

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NOVEMBER

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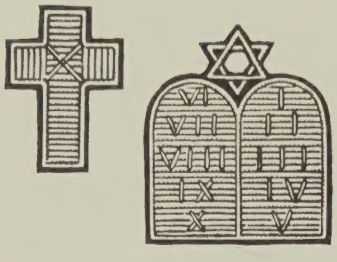
20	21	22	23	24	25	26
27	28	29	30			

DECEMBER

SUN	MON	TUE	WED	THU	FRI	SAT
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31



. . . "Not only is the administrative chaplain now a chaplain's chaplain, not only is he still the chaplain of his command, though of higher echelon, but also he must not forget that he walks among his fellow men as a personal example before those who believe and look to the chaplain as a man of God who does not permit himself to fall victim to those things which are contrary to all that is decent and respectful."

from the promotion paper of
Chaplain Ernest W. Metzger

. . . "Whether we like it or not most of those who come to see the chaplain want the answer to some problem be it spiritual, mental, or physical. Even these broad areas are not definitive, for very often, if not always, the problem will involve two or even all three of these areas. Though the successful chaplain will see many individuals who simply want to enjoy his company for a moment or who have pleasant experiences to relate, his working days and many nights are primarily spent in trying to extricate a suffering personality from his prism of indecision, frustration, or confusion."

from the promotion paper of
Chaplain Robert L. Trett

. . . "The chaplain in the Navy, especially when serving in a ship, is in the public eye at all times. He lives, eats, and works intimately with those people of his command who are watching him at all times more carefully than he would probably care to admit. It is absolutely essential, therefore, that his life does in fact shine in Christian light, for the lack of sincerity on the part of any chaplain is quickly noted and his usefulness as a representative of Christ is greatly limited. All the activity in the world and all the eloquence he may have in the pulpit are of only limited value if the chaplain's personal life does not ring true—and at all times."

from the promotion paper of
Chaplain S. L. Roberts, Jr.